

ture life. They looked at the setting sun, and the great poet said, "Setting, nevertheless the sun is always the same sun. I am fully convinced that our spirit is a being of a nature quite indestructible, and that its activity continues from eternity." There is some thing about man more substantial than the body. You see a rainbow drawn across Niagara Falls. The water moves, but not the rainbow. What is the cause of the bow? Says one the water. It is not the chief cause, if it was the bow would move also. The water is only the occasion of the rainbow, and the sun the cause. The material of man's body is changing as do the waters of Niagara; but his spirit is an incorporeal organism which preserves his identity, and beautifies his body as does the sun the waters of Niagara.

JUST THINK OF IT!

Just think of what? Why just think of a people who claim to be far superior to all other people in religious knowledge, and who profess to take the Bible, the whole Bible and nothing but the Bible, as their rule of faith and practice—a people who cry so loudly for "Christian union," and a return to the "old paths," and who censure all other religious bodies for their departures from the word of God, just think, I say, of such a people coming so far short in their own lives of what the Bible requires of them, that thousands of them are actually living prayerless lives. There is nothing more clearly taught in the Bible, or more strongly enjoined upon the people of God than the importance of constant prayer. Prayer was a characteristic of every eminent saint spoken of in the Bible. Even the Redeemer himself found it necessary to spend much time, even a whole night, alone in communion with God. And I believe that there is scarcely any one in our brotherhood to day but who believes it is right and profitable for Christians to pray. They believe the Bible teaches this, and that men ought to pray everywhere, in private, in the family and in the public assembly, and yet in view of all this my own observation teaches me that there is not one family in every fifty on this coast where family worship can be found. In a great majority of families there is scarcely a chapter read in the Bible from one week's end to another, or a prayer sent up to a throne of grace in be-

half of those who compose these families. And from what I have been able to learn, I fear that the state of things, among our people, in many parts of the East, is little better. Respecting secret prayer among people, of course, is difficult for any one to know how much that is practiced, but from a close observation for years I have come to the conclusion that it is by far the smallest number of our brethren who pray even in private. We wonder often why it is that so many young people and others come into our churches and in a very short time grow cold and fall back into the world again. It is evidently because they have never been led by some fatherly hand to the throne of grace, and there taught the importance of constant prayer. What can we expect of young people who come into the church if they are left to make their way as best they can, without our showing them, by our example, as well as by precept, how to grow in grace, and how to be strong? So fully am I convinced of the importance of prayer that I feel sure that no child of God will go back into the world while he keeps up the habit of secret prayers.

And just think of our prayer meetings. In churches where we have over a hundred members the prayer meetings will number from six to twenty each week. What is the cause of this state of things? I believe the fault lies very largely at the doors of the preachers and elders in our churches. They are not teaching the people their duty upon the subject of prayer, and what is still worse, some of them are not praying men themselves. You can find plenty of them who have no family altar in their own homes. Their own children do not hear a chapter read or a prayer offered up in their homes from one week's end to another. These men are set as shepherds over the flock, to feed them, and yet they do not even feed the lambs of their own households. What is wanted more than anything else, at the present time, is a second John the Baptist, who will go out among the people of God and call them to repentance. I admire the course said to be pursued by a Methodist preacher who was sent to a certain charge. His first sermon was upon repentance, and for five consecutive Sundays he preached upon the same subject. By this time some of the old mem-

ber and ventured to suggest that he had now preached long enough upon that subject, and had better change to something else. Said he to them, "Brethren, if you have all repented I will make the change, but if not I intend to continue this subject until you do." What many of the members of our churches need to-day is to repent of the careless and indifferent lives they are living, and begin at home to do something for the salvation of their families.

We may argue, brethren, until the day of judgment about the soundness of our plea, but it will avail nothing, unless we show to our children, and the world at large, sound Christian lives. "An owner of example is worth a pound of precept."

OBSERVER.

BIBLE TALKS.

BY M. R. LEMERT

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Upon the supposition that Job left Egypt and went to the land of Ur soon after the king of Egypt began to oppress the Hebrews, his flight was not far from the time of the birth of Moses, when he himself was about a hundred and forty years old. Forty years later, Moses fled to the land of Midian, and married a daughter of the priest or prince of Midian. After his marriage he kept his father-in-law's flocks and in doing so he wandered around for pasture as far as the mount of God, which is Horeb. In passing from Midian, which lies east, and south-east of the dead sea, to mount Horeb, Moses would pass through the land of Ur, which is not far from Midian, and as he was forty years in this business he, of course frequently called on his cousin Job, was familiar with him, and with his eventful history. The love of kin was strong in the Bbrahamic family. Esau settled south of the dead sea. Job in leaving Egypt went to Ur, which was close by, where he could and did have strong friends and associates among his kin; so Moses, in fleeing went to the same region of county, where he doubtless mingled freely with his kin, prominent among whom was Job, "the greatest of all the men of the east," of the country east of the Red sea Arabia. "His mighty opulence no rival found, Among the princes of Arabia's bound." Job 1.

True Job was rich, very rich, but

riches does not constitute greatness; but it imparts power, enabling the truly great man to exhibit his greatness of heart in acts of mercy, of kindness, of true benevolence. These things Job did extensively. He sheltered the houseless, warmed by clothing the cold and naked around with the fleeces of his sheep, of which he had seven thousand. He was father to the fatherless; never ate his meals without the orphans shared, and so kind was he to the widow, that it is said he caused their hearts to ring for joy. He was a friend—helper of the poor, and deliver of the oppressed; and so addicted was he to acts of benevolence, that the causes he knew not he searched out. He acquired and lived to bless his household and his race; for he turned a deaf ear to the cries of none, and the otherwise friendless ever found a friend in him. These things, together with his superior intelligence, wisdom and knowledge, gave him a very great influence; so that he commanded the respect of all. He sat chief and dwelt of a king; when he went into the city and took a seat in the street, timid young men, through deference hid themselves; the old men arose and stood up; the princes refrained from talking; the nobles held their peace; all gave ear, waited and kept silence for his counsel, which was received unquestioned; for after his words, none spoke again. Job 19.

Besides Job's riches and wisdom, his great influence and unbounded liberality, he was devout—deeply religious—feared and worshiped God, so that God said of him to Satan, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" A greater encomium could hardly be pronounced upon a mortal man—perfect, upright, feared God, shunned evil—riches did Job no harm, nor did it injure his father Abraham, while Ephraim waxed fat and kicked. The rule is, "The rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." Few can successfully resist the temptations that riches lead into. The prayer, "Give me neither poverty nor riches," is not an unwise one. But alas! too many so love riches, that they will hazard their soul's salvation for the enjoyment of riches for a few brief days!